

NORTH AFRICA

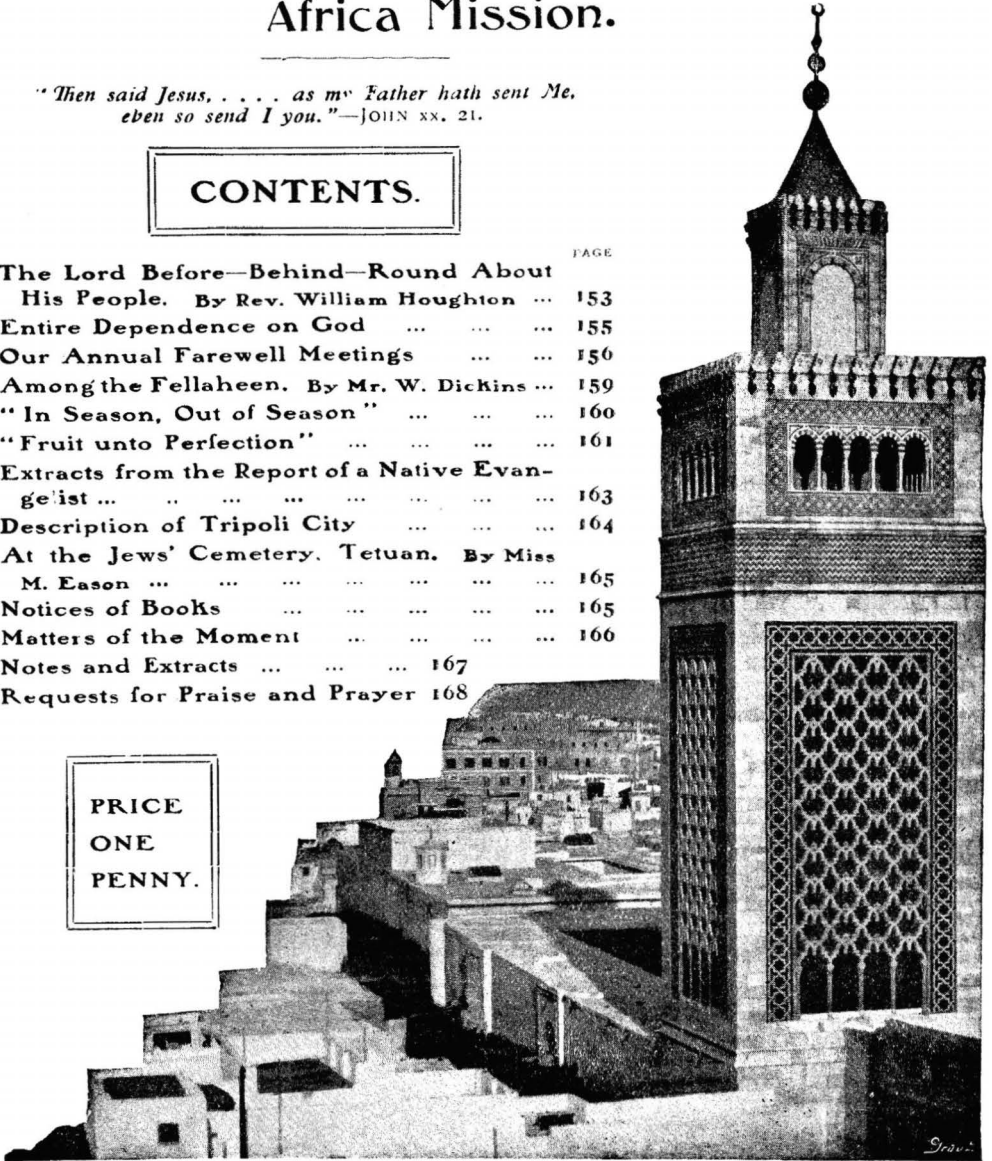
The Monthly Record of the North Africa Mission.

"Then said Jesus, . . . as my Father hath sent Me, even so send I you."—JOHN XX. 21.

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, Highbury Crescent, London, N.

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THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse, assisted by the late Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

LIST OF DONATIONS from SEPTEMBER 1st to 30th, 1911.

GENERAL FUND.			1911.			1911.		
1911.	No. of	Amount.	Sept.	No. of	Amount.	Sept.	No. of	Amount.
Sept.	Receipt.	£ s. d.	Brought forward	Receipt.	£ s. d.	Sept.	Receipt.	£ s. d.
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14	7	9 0		8	2 6			1 0 5
15	8	5 0			£49 1 10			12 6
16	9	1 10 0			£54 3 6			1 5 0
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18	11	2 6			£56 3 6			14 3
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26	19	5 0						2 2 0
27	20	1 0 0						1 1 0
28	21	1 1 0						1 0 0
29	22	1 10 0						16 5 0
30	23	1 1 0						3 15 0
31	24	1 1 0						2 10 0
32	25	1 1 0						£136 8 1
33	26	1 1 0						14 6
34	27	1 1 0						£137 2 7
35	28	1 1 0						Transferred to General Fund
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SUMMARY.	
September.	
General Fund ..	£256 8 6
Designated Fund	134 17 7
	<u>£391 6 1</u>
TOTALS Jan. 1st to September 30th, 1911.	
General Fund ..	£4,572 12 1
Designated Fund	1,817 13 3
	<u>£6,390 5 4</u>

DETAILS OF DUBLIN AUXILIARY.		
S. S. McCURRY, Esq., Hon. Secy.		
3, Spencer Villas, Glenageary.		
Designated Receipt No. 4301.		
No. of Receipt	£ s. d.	
164	3	3 0
5	19	0
6	5	0 0
7	15	9
8	10	13 10
9	1 0	0
70	2	0 0
1	10	0
2	3	0 0
3	1 0	0
4	2	0 0
	£20	3 10
Previously ackgd...	113	13 10
	<u>£143</u>	<u>7 8</u>

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]



A Street in a Town in the Sahara.

[From a Postcard.]

The Lord Before—Behind—Round About His People.

Notes of an Address at the N.A.M. Annual Meeting by Rev. William Houghton.

I FEEL it is a privilege in any way to be allowed to show my sympathy with the North Africa Mission. . . . It must be confessed that this mission has chosen one of the most difficult of all fields as the sphere of its operations. It is one of the saddest facts, and one which we cannot overlook, that in these very fields the light of the Gospel once shone and the Christian faith won some of its greatest triumphs, and that now the followers of the False Prophet hold there an almost undisputed sway. I have been calling to mind some of the names of the early confessors of the Faith, who lived and toiled and prayed in this very region now so dark; and oh! what an object lesson it is to the whole Christian world to-day, as showing us how unfaithfulness to light, privilege and responsibility brings loss and shame, and how, if we are not careful to keep our lamps well trimmed and burning, we are faced with the awful possibility of having our lampstand taken out of its place.

Now I am almost inclined to say when I look at this little band of men and women just proceeding to North Africa, as the disciples said when looking at the five barley loaves and two small fishes, and thinking of the hungry multitudes standing about Him—"What are these among so many?" But the sceptical tone of the man who asked that question of old was wonderfully rebuked by what followed the putting of that scanty store into the hands of Christ, for in His hands it proved sufficient to satisfy the hunger of the masses of people. When we think of what our gracious Master is, what His promises are, what His resources are, what His grace and power are, who, looking on this little band,

feeble as in themselves they are, will ask, "What are these among so many?" The Lord loves sometimes to accomplish great ends by feeble means.

Now, I have been asked to say a few words to the outgoing missionaries—words of farewell and cheer. There are three words of Holy Scriptures in my mind just now—"When He putteth forth His own sheep, He goeth before them" (John x. 4). "The God of Israel will be your rereward" (Isaiah lii. 12). "As the mountains are round about Jerusalem, so the Lord is round about His people" (Psalm cxxv. 2). The Lord *before* us, the Lord *behind* us, and the Lord *round about* us; and you, my friends, and indeed we as well as you, need all these three great assurances.

The Lord *before* us. You are thinking of what awaits you in your distant spheres of work. Many questions will arise in your heart. . . . But listen—"He goeth *before*." How often we have dreaded something, and found when we got up to where we expected to find the dreaded thing that Someone had gone before us, and rolled the stone away. And He "goeth before" you into North Africa. Not more surely did the old Syrian shepherds lead and look after their flocks than your Lord will go before you and look after you.

The Lord *behind* us. There are dangers not only in front, but behind—dangers following us—coming to us out of our past—our past habits and ways of living—and it is good to lay hold on the second passage: "The God of Israel will be your *rereward*." Often we have thought about one and another temptation which by God's power we have overcome, "Well, I have done with that, and it will never molest me again." But many of us have lived long enough to find out our mistake, and, looking behind us, we have seen that old enemy of ours in pursuit of us, and we have seemed to feel his hot breath upon our necks, like the Egyptian host following after Israel. But the Lord is our defence: He will not give us back again into the hands from which He rescued us. "The God of Israel will be your *rereward*."

And were anything unprovided for in these two undertakings of our Divine Keeper, it is included in the thought of the Lord being *round about* us, "as the mountains are round about Jerusalem." One needs to go to Jerusalem, fully to appreciate the aptness of this figure. The hills do literally stand like sentinels in lonely silence around the sacred city, and so the Lord is *round about* His people—here, there, and everywhere, "from henceforth even for evermore."

The missionary calling has perils which, if not peculiar to it, are, at any rate, incidental to it. One is that of depression, arising from loneliness. . . . I can well believe that this feeling of loneliness in your hearts is one that sometimes you hardly know how to bear. You have thought often, of course, about the loneliness of Christ. "I am alone," said He, "and yet not alone, for the Father is with Me." This is exactly how it is with you. "Alone and yet not alone." I had a friend, one of the martyrs of the Boxer movement in China, and in the one furlough that she allowed herself, she told me that in her lonely post of service she had felt herself so shut up to God that there had grown up between Him and her such a close familiarity as at one time would have seemed impossible. It is a good thing when our loneliness leads us more and more to Him, in that it helps us to realise that He is the supreme need of the soul.

And there, in such an environment as yours in North Africa, a grave peril must sometimes beset the soul, of taking tone and colour from the moral atmosphere which surrounds you. But you are safe from that danger if you have made, first, and before everything else, Christ your true environment. One may see in many a pond on a village green the water spider going down to the bottom of that pond and working there, and yet taking no harm; and

naturalists say the reason is that it is endowed by nature with the power of surrounding itself with a little sphere of pure atmospheric air, in which it keeps till it is exhausted, and then the little creature comes to the surface for a fresh supply. And you and I must put on Christ, and, when He has become our atmosphere, it matters not where we go at His call, and about His business, our safety is assured. . . .

I speak of but one more peril of the missionary life, and that is the peril of losing heart and hope in your work. I do not believe in taking up any form of Christian work in the spirit of self-confidence or self-sufficiency. But neither do I believe in taking it up with the feeling in our hearts, "I will do it, but I am sure to fail." You are not going to fail, my friends. Our God is with you, and He will use you as He sees best, and on that ground you may cherish a spirit of cheerful optimism. "How many fish have you caught?" asked a passer-by of a boy who was fishing in the river, and whose empty basket stood by his side. And the boy, quite ready with his answer, said, "When I have got this one that I am after, and two more, I shall have caught three." That was optimism. Do not allow yourselves to despair—go to your work filled with hope. . . .

And, as for discouragements about your work, do not anticipate them, for they may never come. Work that produces the best results is often long, tedious and patient work. The cathedrals of England have stood the storms that have beaten about them for centuries, because they were not built in a hurry, and because much true and faithful work was put into their construction. Do not trouble about immediate results. Leave such things to God. Be a faithful, painstaking worker for Him, and perhaps nobody, one day, will be more surprised and glad than yourself at the great things He has done by you.

And, dear friends, let nobody persuade you even in the face of all that may seem discouraging in the state of religious life at home, or Christian work abroad, that the great Lord Jesus has had His day. *Had* His day? Why, His day has yet to dawn; and you that follow and serve Him have not got your faces towards the sunset, but towards the sunrise; and to you is given in a special sense the privilege of helping the coming of that day, when Christ shall come to His own, and when men shall gather at His feet and crown Him Lord of all.

Entire Dependence on God.

"And the barrel of meal wasted not, neither did the cruse of oil fail."—I KINGS xviii. 16.

If Elijah had not been able to trust God for his food at the brook Cherith and for the barrel of meal at the widow's house at Zarephath, he would never have commanded the fire on Mount Carmel.

Are we learning what it is to trust God? Has it not been worth while going through trial and trouble to gain this assurance? "Day by day the manna fell." . . . "Give us this day our daily bread." It has not pleased God to take us out of this dependent position. As a Mission we are taught the needed lesson to look to Him for all our supplies. These are not times in which it is safe to

look around; it is more important for us to look up. David said, "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens!"

If the past few weeks have been weeks of great financial strain, if there were many days during August and September when there were no receipts at the London office, if it has been impossible to send forward adequate supplies to the workers in North Africa, still where there is true faith in God it is impossible but that answer must come to our prayers. During the month of August we had been waiting upon God for £400, and it was

specially asked that £100 might be sent in by a certain day. On that very day the gift was in transmission to 4, Highbury Crescent, and the next day's post brought that single gift of £100 and no other gift all that day. It enabled us to meet a pressing need on the field of labour in North Africa, and the missionary who was helped by it writes as follows: "The remittance came as a direct answer to special pleading before the Throne that very morning" (to save him from going into debt). God can send swift answers to our prayers where there is dire necessity.

Another cheering gift of £100 came to hand at the beginning of October, from one who, with her late beloved husband, has been a helper of the North Africa

Mission from its commencement. She wrote that her intention was to leave this sum by will to the N.A.M., but, hearing what need there was for funds at the present time, she decided to give it at once. With these and other gifts we were able to transmit at the beginning of October £400 to the missionaries in North Africa, for which we were devoutly thankful.

It may perhaps be a help to some of our friends to mention here that in order to make necessary remittances to the field and to pay current home expenses up to the end of November, 1911, the sum of £1,000 is required.* It is good to wait upon God in time of need.

* Since this article went to press the sum of £578 has been received.

Our Annual Farewell Meetings.

The friends of the N.A.M. met on October 3rd at Caxton Hall, Westminster, to unite in thanksgiving to God for His continued mercies and to commit to His gracious care and keeping those missionaries who are returning or who are going for the first time to labour in the hard places of the field.

At the opening meeting for prayer, presided over by **J. W. Gordon-Oswald, Esq.** (hon. treasurer), about eighty friends gathered to invoke the blessing of God on the meetings that were to follow, and to render grateful thanks to Him for His great goodness to the Mission during the past thirty years.

At 3.30 p.m. the chair was taken by **Major-General Sir Charles Scott, K.C.B.** (Chairman of the Council), who, after reading 1 Thessalonians i., referred to the work of the N.A.M. as a continuation of the same work that was going on in the Apostle's day—the sounding out of the Word of the Lord—that Word which will never fail in accomplishing the will of Him who sent it.

Mr. Edward H. Glenny, one of the founders of the Mission, in the regretted absence through illness of Miss A. M. Case, who had hoped to be able to give an account of her interesting work among the Italian-speaking population of Tunis City, gave a general bird's-eye view of

the work since its commencement thirty years ago. When the first missionaries landed in Algeria on November 5th, 1881, there was not a single missionary to Moslems in Morocco, Algeria, Tunisia or Tripoli, though Mr. Pearse, one of the founders of the N.A.M., had done a little pioneering in Kabylia.

The difficulties and obstacles that have been met with have been very great. For some years Morocco has been in a very disturbed state, so that itineration has been almost impossible; but it seems likely that the country will be opened up shortly and that there will be more opportunities for the spreading of the Gospel. In Algeria at one time the order for the expulsion of the missionaries was actually signed; by God's over-ruling, however, it was never carried into effect, and during the last few years there has been much more liberty enjoyed. The recent death of Mr. Ross of Djemâa Sahridj, who had laboured there for several years and was much beloved by all the native converts, has been a great loss to the mission.

All eyes are at the present turned upon Tripoli. The N.A.M. opened a station in that city in 1889, and Mr. and Mrs. Venables laboured there for many years. When they left in 1908, Mr. W. Bolton undertook the charge of the medical mission, and carried it on faithfully until last

January, when he was taken ill with blood-poisoning, probably contracted in the pursuance of his ministrations among the sick poor, and passed away on February 11th. Mrs. Bolton and Miss Harrald returned to England in the spring, the latter hoping to resume her work this autumn. Mr. Reid also came over to England later on for a short rest, so that at the present time there are no workers in the city.

The inhabitants of Tripoli are not Turks, though under Turkish rule. They are Arabs and Twaregs. The Turks themselves are few in number. It has been found impossible to visit the interior, as the Government would not give permission, fearing that if harm befell the missionaries they would be held responsible. Mr. Glenny asked for prayer that as the result of the present confusion there may be greater liberty, and that meanwhile the few who are Christians may be preserved and protected.

Miss Albina Cox next spoke of the many encouragements and discouragements she meets with in her work among women and girls at Tebessa, an inland town in Algeria, and was followed by Dr. Churcher, who for twenty-six years has devoted himself to medical mission work in North Africa, first in Tangier and Fez, later on in Tunis and Susa, and for six years in the town of Sfax.

Dr. Churcher began his remarks by witnessing to God's faithfulness and constant goodness and loving-kindness experienced by him through all those years. Sfax is a seaport, and is the principal town in the south of Tunisia, and the only place in all that region which is occupied for Christ. It was here that Dr. Leach and his wife and child were murdered in 1896. A few years back it was feared that all medical work would be stopped by the Government. However, circumstances were so graciously over-ruled by God that this was not so; on the contrary, the attendances of patients at the dispensaries have risen from about six thousand in 1909 to over eleven thousand last year.

Dr. Churcher gave several instances of those who, coming in hope of finding healing for the body, had listened attentively to the Gospel message, and he hoped had found healing for their sin-sick

souls. One case was that of a young man, who said to Mrs. Churcher, "No one knows what a change has come over my life since I heard those words."

Many Gospels are given away to the people, and for these the Mission is greatly indebted to the Scripture Gift Mission, from whom thousands of the Gospel of St. John have been received for free distribution.

There is a rope industry at Sfax, and many come over to Sfax from the Kerkenna Islands. On Sunday, Dr. Churcher visits the ships in the harbour to invite the men and boys to the services, and he is able to speak to scores of these as they are at work. They are very ignorant, but quite willing to listen to him.

Sfax, being the nearest town of any importance to Tripoli, is likely to be a place of refuge to multitudes of poor refugees from that city. Last year, when the people of Tripoli were suffering from famine, many fled to Sfax. There was terrible distress and want, and some died from exposure. To the utmost extent of their power, Dr. and Mrs. Churcher assisted these poor creatures, starting a soup kitchen and distributing bread to the starving children. Any help given which would enable them to mitigate the distress which is sure to accompany and follow the present troubles in Tripoli would be most gratefully received.

After a brief financial statement by **Mr. E. A. Talbot**, the organising secretary, **Rev. Wm. Houghton** gave the valedictory address which will be found elsewhere in our pages. The chairman then read the roll of the out-going missionaries who were present, each one rising in turn, and the meeting then closed with prayer offered by Mr. Houghton.

After an interval for refreshment, a goodly number assembled at 7 p.m., when the chair was taken by **Henry Edmonds, Esq.**, a member of the Council. Mr. Venables, formerly of Tripoli, read a passage of Scripture and offered prayer, and the chairman then spoke briefly, referring to visits he had paid to various N.A.M. stations, and expressing his deep interest in and sympathy with the work.

The next speaker, **Mr. W. T. Fairman** of Shebin-el-Kom, Egypt, began by saying that fifteen years ago he started for Egypt

with the enthusiasm of ignorance, and he was hoping to return there shortly, still with enthusiasm, but now the enthusiasm of knowledge gained by actual experience. With reference to the dangers that threaten a Moslem who is suspected of a leaning to Christianity, he gave a graphic account of a visit paid by him some years ago to a village some miles from Shebin-el-Kom. He was asked by a colporteur to go to see a man—a tailor by trade—who had been reading the New Testament and was desirous of having explanations given to questions raised in his mind by his reading. On his arrival, Mr. Fairman found he had to carry on the discussion in a room twelve feet square, into which thirty-three persons crowded in their eagerness to hear what he had to say. He was asked, "How can you explain that Christ is the Son of God? How could He die?" etc., etc.; and, in reply, for forty-five minutes he preached to these Moslems the Gospel of the Grace of God. Some hostility was shown before he left, but he promised the tailor that he would come again. Shortly afterwards, however, he received a message that he had better not come. A few months later

the poor tailor died suddenly after drinking a cup of coffee, and it is supposed that he was poisoned, as he had been under suspicion of being infected by the Christian teaching.

As an evidence that a quiet work of grace is going on in the hearts of many Moslems who do not dare openly to confess Christ, Mr. Fairman mentioned that the native evangelist who works round about Shebin-el-Kom under his supervision told him that he had recently met, in the course of one fortnight, six men from different villages who had read and possessed Gospels, and who stated that they secretly believed on the Lord Jesus Christ.

Short addresses followed by **Miss Banks**, of Casablanca, who spoke of a girls' school that she was hoping to start on her return, and **Miss Blake-Forster**, who has done mission work in Palestine for several years, but has only just joined the N.A.M., and hopes to be leaving shortly for Egypt. Mr. Talbot then gave an interesting half-hour's talk on some of the stations of the N.A.M. in North Africa, with limelight illustrations, and the meeting closed with the Doxology.

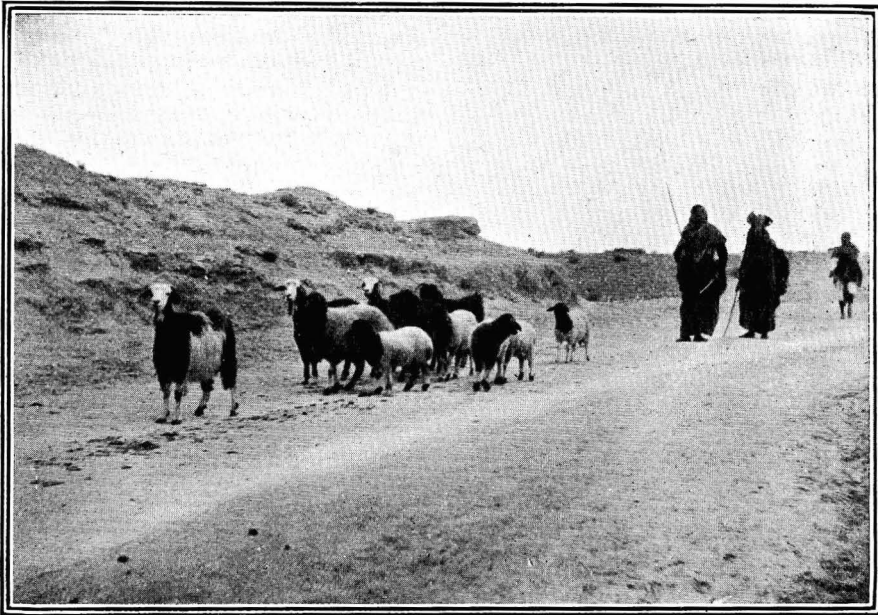


Photo by]

A Desert Scene.

[Mr. A. V. Liley.

Among the Fellaheen.

By Mr. W. DICKINS.

[The following is extracted from an account of a visit paid in the month of March last by Mr. Dickins to the Fellaheen in the villages round about Alexandria.]

After a walk along the well-kept high road in the direction of the market, I met a young Moslem convert, who was on his way to the American Boys' School in which he is engaged as a teacher. He enquired affectionately after our brother Ameen, my helper, and Khaleel Abd-el-Messiah, who is now working under Mr. Fairman at Shebin-el-Kom, and expressed a wish to come and see me. When I told him that the object of my wanderings here and there was to get into personal touch with his fellow-countrymen, he showed great pleasure and wonder, and wished me God-speed.

As it was some time past mid-day, I began to feel hungry; so, after buying a loaf of bread and some cheese and nuts, I entered a native café and asked the proprietor to make me a cup of tea. This he did, but as it was made with lukewarm water and the leaves had already done service, I was unable to drink it. A policeman was smoking his *hubble-bubble*, men were playing dominoes, and four Arab bootblacks were quarrelling over a game of cards. There was so much noise going on that I did not get any opportunity to convey my message.

On my way to the crossing over the Aboukir railway-line, I came upon a young Egyptian road-mender. The road was full of deep ruts, owing to the late rains, and the carts with their high wheels, laden with stone, seemed in danger every moment of toppling over as the mules pulled them out of one rut into another. I asked this young man if he knew the Word of God—the Law, the Psalms, and the Gospel—as God's means of making the rough ways of life plain and level. He confessed that he had found the way of life a rough one and that his heart needed re-making. I therefore preached to him Jesus as able to do exceeding abundantly above all that we ask or think.

I then made my way to a footpath through a farm where *Fellaheen* women were standing in a running stream, washing the long white radishes (almost as long as our parsnips) for the market, and presently met a young milkman with the afternoon's supply of milk. Being thirsty, I asked him for a drink, meaning, of course, to give him a *piastre*. But when I opened my purse, I found all my small change was spent, so I apologised, and asked him to pour the milk back into the can. But he urged me with good wishes to drink; so I drank the refreshing draught, and, finding he could read, offered him a Gospel portion, telling him that the Gospel was God's offer to us of spiritual milk to meet our spiritual need, and was without money and without price. He was delighted with the book, and we parted, going in opposite directions, with the salutation of "God be with you."

On reaching the Mahmoudieh canal, I conversed with a group of *Fellaheen* women, and asked the distance to Ezbeh-Khourchid, from which point I knew I could return by train on the main-line railway. Being told that it was only an hour and a half's walk, and having still three hours before sunset, I decided to go there. I was soon joined by an open-faced young Moslem shepherd, who was returning to his master's farm, after selling a flock of sheep in Alexandria. He kindly offered to carry my somewhat heavy bag of books, which was a great relief. Conversation flowed freely between us concerning his life and experiences, while, on my part, I tried to introduce as much Gospel teaching as possible.

As we passed a group of *Fellaheen* squatting in the shade of a bridge, I saluted them, and, being invited to stay, we squatted with them. Then, taking out of my bag an Arabic sermon on Jesus as the Word and Spirit of God (an Arabic phrase), I read and expounded in as simple Arabic as possible the life of our Lord as suggested by this point of view. While absorbed in our subject, we became conscious that we were overshadowed—a man

had come silently along the dusty road on horseback, and was listening intently. He soon alighted, and showed as much interest as the rest. When I had concluded, I gave the two best readers, copies of the Gospel of St. John and an Arabic sermon, feeling sure that the little village community around the farms a few yards away would hear all about our visit and our doctrine. May the Holy Spirit open the hearts of these simple folk to receive the Word of God unto salvation!

From this point I had two companions, and I was able here and there to draw their attention to the things that make for eternal life. When we arrived at Khourchid, I parted from them, and entered a café, in which were gathered several Moslems of the village. One of these listened very critically while I opened up the object of my visit, and then began to argue against some of my statements; but another pronounced both the subject and the words to be good, and so we made some progress. Finally, a third, who could read well, wished me to give him a copy of the Gospel and of the special discourse, that he might talk it over with his absent friends. Thus the Gospel has been planted in another region.

From this place I crossed the canal in the ferry-boat, and as soon as I reached the platform of the station, the storm, which had been threatening all the afternoon, burst over us, and fell so heavily that all the passengers and others in the neighbourhood clustered together under the covered space before the ticket-office window. A seat being offered me on a sack of onions, I called attention to my message in the course of a friendly conversation. A young stone-blaster from the Mex quarries begged a Gospel to carry home to his people. But the station was not to be left without a witness remaining on the spot, for the booking-clerk came to converse with me. Though a Moslem, he wished to have a book, and I reminded him that in time of famine, when a hungry man has found food, he must not only eat himself, but must carry some to others also.

Travelling third-class, I found myself among all sorts of men, women, and children. A few sought a *piastre*, but showed no disposition to listen to the proclamation of God's love in our Lord Jesus Christ; but some asked for books, as the news of the platform conversation had spread.

"In Season, Out of Season."

(Extracts from Mr. Short's Journal.)

The meetings in the shop have been going on as usual. One night, after the lantern pictures, K— spoke of the great and many miracles of the Prophet, and when pressed for Koranic evidence of them, produced the only verse he could. It refers to the moon being split; but, as I pointed out, there is nothing to show that Mohammed was the agent, and by some it is held to refer to a future sign of the end of the world. Two nights later he appeared again. The subject I had opened was that of "Ransom"; its objects—those liable to death; its nature—by money or by blood. He was strongly opposed to any teaching of redemption. Later on, I took up again the disputed verse mentioned above, to show further, by other Koranic passages, that it could not refer to any miracle of Mohammed's.

While on this topic, in came S— S—, who has rarely visited us for years though he used to know the missionaries well. He was, as always, very polite, speaking in good, fluent Arabic, and carefully avoiding all harsh, blunt words, or sweeping personal condemnation in argument. When appealed to about the verse under discussion, he would give no opinion, saying one would need to refer to the commentators. So Mohammed's miracles were dropped with no defender. . . .

Questions from those who come to the meetings are often most welcome and helpful. They may be absurd—may be intended merely to embarrass me, though by no means always so. But even when absurd, frivolous or offensive, they often indicate what message is needed most by the questioner, and guide one in fur-

ther speaking. Here are a few recent examples.

I had been showing a picture representing the High Priest sprinkling the blood on the Ark of the Covenant. A young fellow asked why should the Priest sprinkle *blood* on the ark of God? Blood was unclean. Thus I was led to explain how shed blood took away sin and sanctified; an explanation needed by those who knew nothing of the meaning or order of the sacrifices. Soon after, I showed a picture of the scapegoat, and the High Priest confessing the sins of the people over it. An older man then asked: What sins were put upon the goat's head? Everybody's sins? It was too much for one goat. Why not one goat for each person (perhaps thinking of a sheep being killed for each household at the annual feast), or a bull, or a camel instead of a goat? Then I went on to say that no animal, nor any number of animals, could equal in value the human soul; nor could they when sacrificed take away human sins, but they all pointed to the sacrifice of

Christ, the great and only Sin-bearer. . . .

Riding out on my bicycle yesterday, I got into conversation with a group of men. They had just come from a place a long way off—perhaps forty miles. Their own crop of grain was green, so they were working for hire in harvesting grain already ripe. One lad could read a little. I started him on Luke xv. in Algerian colloquial. As he read very slowly, I went on myself, and soon all were keenly interested. Someone from town, passing by, warned them that I "changed people's religion," but he was told to go away. I was thankful, as such interrupters often succeed in frightening away the listeners. After explaining some of what I had read, and having spoken of Christ as the living Saviour, I left the Gospel with the boy. I may be able to see them again before they go back to their own harvesting. This is one of the ways in which one is able to tell the Gospel to people whose homes are far from Kairouan.

[*The above should have appeared in an earlier issue, but has been crowded out.*]

"Fruit Unto Perfection."

It is more than eight years ago now since God in a very remarkable and unmistakable way called us to take up His work in Kairouan. We began as strangers, unknown and suspected by Europeans and natives alike. Now, amongst both, we can claim many as our friends. But it was not simply to make friends that we went amongst them, but to strive by teaching and example to gather out "such as should be saved." As time passed with no *visible* result of our work, the burden on our hearts increased, and last winter we asked our Lord graciously to bless our efforts and bring out at least one that we could count as a "seeker" or "convert." Truly He doeth "exceeding abundantly above all that we ask or think," for instead of one there are seven whose hearts have been, to a greater or lesser extent, stirred up to inquire after the truth. Perhaps some little account of these may interest readers of NORTH AFRICA, and lead them to

become the Lord's intercessors in helping to pray for these seeking souls.

1 is the watchmaker who has been mentioned several times in NORTH AFRICA. He seems to have reached the point where it is "Mohammed or Christ," and we need specially to pray that he may count all but loss to win Christ.

2 is the night watchman to whom reference has also been made. As long as his beat was near our book-shop he was found there often, listening and asking questions. Lately we have lost sight of him, but we are praying and hoping that the Holy Spirit is bringing to his remembrance the things that he has heard.

3 is an embroiderer in leather. He is dreadfully afraid of public opinion, and will sometimes cease coming for a while, and then come back again, as though he could not stay away. He has been doing this for many years, and now knows a good deal of Gospel truth.

4 is a fairly well-educated young man

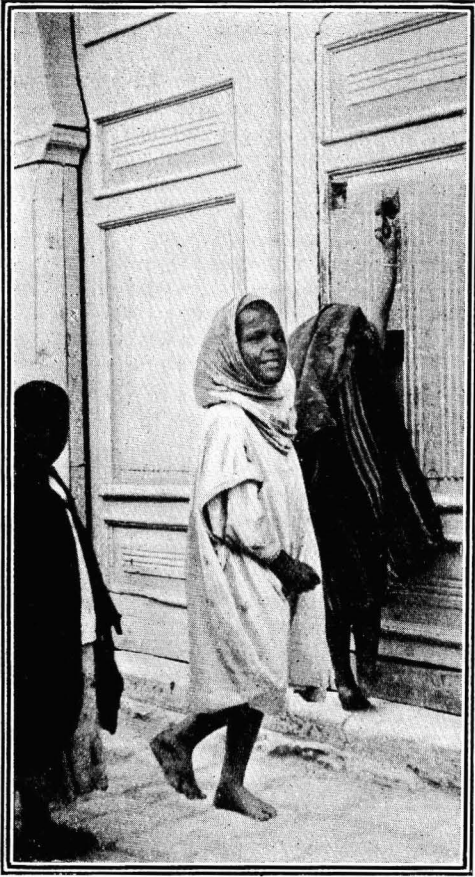


Photo by]

[Mr. A. V. Liley.

Trying to reach the Knocker.

who speaks French. At first he came from sheer love of talk and in order to show off his knowledge. When he was present no one else could get in a word. This last winter there has been a gradual change, and now he is willing to be talked to, and to listen. May he be led as a lowly learner to the feet of Jesus!

These four are natives, and three of them are able to read.

5 is our Jewish shoemaker. His attention was first arrested by Mr. Cooksey's teaching; he was also much impressed during Mr. Baron's visit in the spring of 1910. He declares himself a Protestant, but is afraid of open confession.

6 is a French lady, the young wife of Raymond's teacher. She was first brought

under Christian teaching in London, where she lived as a boarder for some time in a Protestant school, and attended a thoroughly Evangelical church. Her step-mother is an American and a nominal Christian. Her husband, who hates confession, refused to be married by a priest, and a civil service was performed. By this act they are excommunicated from their Church. This troubles madame very much, for she fears if she has children and they are not baptised they will "have no religion." I have had many good talks with her, and we have had prayer together. One day, when I was speaking of how the blood of Jesus covered all our sins—past, present, and future—she said: "Then you have indeed rest." She has bought a Bible and is reading it daily, and I have given her "Safety, Certainty, and Enjoyment" and the "Pilgrim's Progress." May God lead her into the light!

7 is a young Roman Catholic Frenchman. He is in Government service, and about eighteen months ago was placed in Kairouan. He lived with another young fellow, a Protestant who was often at our house and attended the French meeting, but he could never be persuaded to come near us. After a time he fell ill, and when Mr. Short went to inquire after him, to his annoyance his companion invited my husband right into the bedroom to see him. The chat that followed quite disarmed him, and he acknowledged afterwards that he had enjoyed it very much. Before leaving Kairouan, which he did as soon as he was strong enough, he came and had supper with us. We feared we should lose sight of him when he went away, but the hand of God moved him again to Susa where we were staying for the summer. After our return to Kairouan he became friendly with Mr. and Mrs. McGavin at Susa. Now, distrust and suspicion have vanished; he will join in prayer with the missionaries, and we have reason to believe that he is studying his Bible.

Such is the seed that is beginning to spring up from our work in Kairouan. Will it really prove to have been sown on the good ground, and bring forth "fruit unto perfection"? May God grant it!

BEATRICE M. SHORT.

Extracts from the Report of a Native Evangelist.

[When Mr. Fairman left Shebin-el-Kom on furlough, Khaleel went for a time to Alexandria. The following extracts, translated by Mr. Dickins, are taken from his report written in the month of June last.]

We thank the Lord our Saviour who takes care of us and has called us during the past month to work in the city of Alexandria with our brethren again. We have given ourselves almost continuously to prayer and to the ministry of the Word on behalf of those who are seeking after the truth. And the blessing of the Lord has been upon us.

It came to pass that we have seen coming to us, about twenty persons each evening and sometimes more, of whom some were Effendies, and some sheikhs, and some youths. And we have been causing them to hear the Word of God by the guidance of the Holy Spirit, and they have had the opportunity of asking concerning all things that have been working in their consciences.

And some of them have been very fanatical, and others have received graciously the messages; and at the conclusion of the meeting we have dismissed them, and those whom we have seen to be humble-hearted we have called to meet us in the North Africa Mission Office in Mohammed Aly Square, in the centre of the city. And we have spoken with those who have responded, as the Holy Spirit has guided us.

Then one of them came to meet us there who professes to believe, but his faith is small. But we received him, that he might become stronger in his faith and the confession of it, and grow in grace. The Lord give him the knowledge of the Saviour to receive forgiveness of his sins!

Another time I went with Mr. Dickins to the German Hospital for the proclaiming of the glad tidings to the sick, and we preached to them the Gospel, and they listened to the Word with joy. I also visited them another time. At the beginning of my entrance I saluted them. One of them seemed asleep and had placed upon his head a covering. Then I said to him: "Are you sleeping when I have come to visit you?" He said:

"No! but I do not wish to listen to your speech, because when I learned that you were once a Moslem and had become a Christian, I became very grieved. And why, my brother, have you done this? If you are in any need, return to your religion and make your covenant with me, and I will give you the half of my living, for I have an income of £8 a month." I said to him: "I do not wish for half your money, or anything else, but I wish your good and your salvation. Now listen to what comes to you in the Gospel." Then he sat on his chair, and I spoke to them all of the Word of God, and at the conclusion sought for them the blessing of the Lord; and I was longing that each one singly might have a blessing. . . . So I left them.

That same evening there were present in our nightly congregation some who were diligent to hear the Word of God; and some of them asked questions out of their ignorance, but some of them knew and believed the truth, but were ashamed to confess their faith.

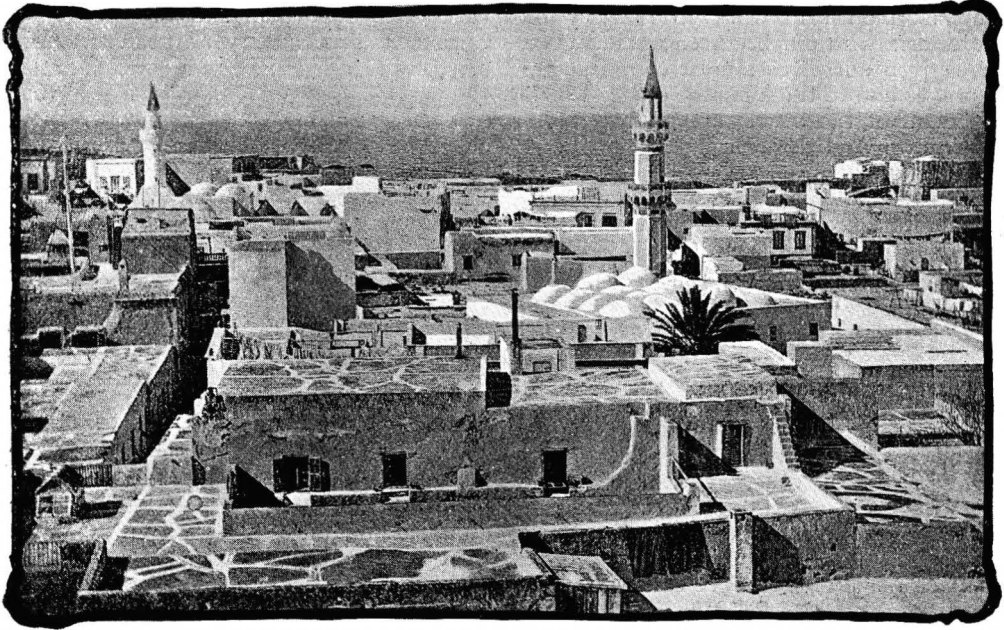
On another occasion I went out to visit R—. When I arrived at his shop I saw things had changed, so I asked the boys near, and they said: "He is not living here." I said: "And where does he live?" Then they said: "We do not know; for, from the day of his anger with his people and neighbours, who were opposing him for becoming a Christian, he went away from this place, and we do not know where he is." Then I walked a little way, and asked another boy; and he informed me about his case and caused me to know where he is living. So I searched until I found him.

Then I saluted him and asked him what had happened. He informed me that there had been a division between himself and his wife, who had taken her children and gone to the house of her people. The news spread, so that at last, for the sake of the children, he became reconciled.

But the people did not cease to persecute him, so he went away. Then I comforted his heart by words of the Gospel from the mouth of the Saviour: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." He was very pleased at this. May the Lord carry on His work within him!

Then I left, promising to visit him

again, and I called on other friends, inviting them to visit us when in town at our new office, and inquire about the Word of God. And the Lord was especially with me that day, for we were going after the lost sheep, not of ourselves, but because the Messiah wished to deal with each one individually through us. And this in answer to prayer, for we had asked and we received.



From a Postcard]

A View of Tripoli, N. Africa.

DESCRIPTION OF TRIPOLI CITY.

The city of Tripoli is an irregular pentagon, walled all round. Until three years ago it had four gates, three of which were closed at sunset and opened at dawn. Now it has six gates, which are never closed; indeed, five are only gateways, the gates having been removed. The wall on the land side is about twenty-five feet in height and varies in thickness from ten to twenty feet at the base.

The greatest diameter of the city is about 700 yards. The main streets are from eight to fifteen feet in width, while most of them are merely passages by which to reach the houses, from five to seven feet wide. Many of the streets have rooms built over them, and, the roofs being flat, it is possible to get right across the city from roof to roof. The Moslem women often pass from house to house over the roofs for gossip.

In the most opposite experience of life "The Lord shall keep"; alike when you have most to do, when you are most abroad in the hot, open world, and, on the other hand, when you are most pro-

trate and apart, and have to feel most shadowed and alone. He shall keep thee in the sunlight, and in the moonlight too.

H. C. G. MOULE.

At the Jews' Cemetery, Tetuan.

By Miss M. EASON.

Recently a very strange ceremony took place in the Jewish cemetery here. It was a special "Saint's Day," and Jews from all parts within a few days' journey came to visit the tomb of this saint. The cemetery is situated on the side of a hill, the graves are rather close together, and are nearly all whitewashed. I went with Miss Steidenrod to see what happened.

The people all gathered round this particular tomb, and each in turn poured water over it, then stooped down and sucked up some of the water with their mouths, bathed their eyes and those of their children with some of it, and dipped their handkerchiefs into the rest and squeezed it back into their bottles. They also kissed the tomb and prayed over it for some time. The water after having been on this tomb is supposed to receive some miraculous power of healing, and they take it back to their homes to cure (?) any disease they may have in the future.

A number of men were sitting round the top of the tomb, where there was a trench of water, in which were several groups of candles burning. The wax which fell from the candles they made into balls and sold to the people.

It was dreadful to see these people—men, women, and little children—prostrating themselves at this tomb—just like idol worship!

The origin of this ceremony seems obscure, and different accounts were given to us. Here are some of the stories:—

(1) Many years ago the Jews were in great peril, being at war with some nation. This saint prayed for them; God heard his prayer and delivered them, so out of gratitude they go every year to his tomb to remember him.

(2) One of the oldest saints—Rabbi Simon, son of Yochei—added to the Law

of Moses (or, I should say, finished it), and made at the same time a great feast; so, in honour of him, they keep this day, visit the cemeteries, and keep this feast all the world over. (One told us that *this* was the very tomb of Rabbi Simon.)

(3) The saint buried here was the grandfather of the present Rabbi, and he was a very "holy" man. He died about sixty years ago.

(4) A long time ago a great Rabbi formed a society to lay out and bury the dead. Before that the relatives were obliged to do it themselves. They are very grateful to this "holy" man, and do him reverence, and Jews from all parts come to visit his tomb. (This story we heard twice.)

The following is from "A Converted Jew," in answer to a question respecting this ordinance:—

"That which you call the feast of last week is not a feast peculiar to *all* the Jews. There is a Bible reference to this special date (Num. ix. 6-13), which is called by the Jews a 'Second Passover.' I do not know of any Jews who keep this as a feast, and only since I came here is it that I heard of the Jews going to the cemetery at this special date. They also go to the dead saints (so-called) to pray in cases of severe or prolonged illness. This, of course, is, as you say, nothing less than idolatry.

"These practices have sometimes their origin in special towns. Some influential Chief Rabbi institutes the practice, which becomes almost an unbreakable ordinance, because the Talmud teaches that it is wrong to contradict or even doubt a Rabbi in what he chooses to write or to institute."

Tetuan, Morocco.

NOTICES OF BOOKS.

From the Student Christian Movement, 93 and 94, Chancery Lane, W.C. *The Growing Generation: A Study of Working Boys and Girls in our Cities*, by Barclay Baron, Worker at the Oxford and Bermondsey Mis-

sion. (1s. net.) *The Vocation of Scotland in View of her Religious Heritage*, by Rev. Professor D. S. Cairns. (6d. net.) *The Christian Practice of Prayer*, by Kenneth E. Kirk. (1d.)

The Fundamentals: A Testimony to the Truth. Vol. V. The fifth of the series of volumes, issued at the instance of "two Christian laymen," and sent out (*freely*) to more than 275,000 pastors, evangelists, missionaries, Sunday-school superintendents, etc., in the English-speaking world, has come to hand,

and contains exceedingly valuable papers by Philip Mauro, Drs. Dixon and Torrey, Lord Lyttleton and Preb. Webb-Peploe.

Full particulars as to the issue of these books can be had of Testimony Publishing Co., 808, La Salle Avenue, Chicago, U.S.A.
E. A. T.

Matters of the Moment.

OUR ANNUAL MEETINGS.

In this issue of NORTH AFRICA will be found an account of our Annual Farewell Meetings. They were of the most encouraging nature, and none who were present will soon forget the inspiring addresses, and especially that at the afternoon gathering of the Rev. Wm. Houghton, of which very copious notes are given on page 153. It was an utterance given in the power of the Spirit, and received as such by many hearers.

Among other meetings held in the latter part of September and early October, more detailed reports of which are crowded out of this number, was one at Highgate Road Chapel, London, where (in accordance with a custom of some years' standing) the friends of that church gathered to wish God-speed to the out-going missionaries. Pastor James Stephens, M.A., presided, and the addresses were given by Dr. and Mrs. Churcher, who gave graphic accounts of the medical work at Sfax, and by Mr. E. A. Talbot (in the absence of Miss Case), who dealt with the special work among Sicilians and Italians in Tunis city which has been under the care of Miss Case for the past fifteen years. Special reference was made by Mr. Stephens, in closing, to Mrs. Ross, formerly a member of the church at Highgate Road, who, with two of her children, has since returned to Djemâa Sahridj.

TRIPOLI.

Many inquiries have naturally reached this office during the past few weeks concerning our missionaries in Tripoli, and we have been glad to allay anxiety by informing inquirers that they are all in this country, as will be noted from the report of Mr. Glenny's address on page 157. Of course, for the time being, nothing can be done to recommence the medical work which our late dear brother Bolton laid down, or the other departments which have been under the care of Mr. Reid for many years; but we hope, as soon as hostilities have ceased, there will be no hindrance in the way of the workers' return.

The advent of many refugees from Tripoli into Southern Tunisia, and especially to Sfax, will without doubt give Dr. and Mrs. Churcher an abundance of work immediately

they reach Sfax. They can hardly overtake more than they did last year, seeing that, practically single-handed (save for the assistance of Miss Jones as honorary worker), 11,000 patients were treated. It has therefore been arranged that Dr. Ernest Maxwell shall join them at Sfax for the time being, and on the re-opening of Tripoli he will proceed thither.

DR. GEORGE WILSON.

After a short stay in Switzerland, Dr. Wilson has safely reached Tangier, and almost his first work was to amputate the leg of a poor fellow at the Tulloch Memorial Hospital. Our latest reports indicate that there are twelve in-patients in the hospital.

THE MISSES DE LA CAMP AND BAGSTER.

The former of these ladies, who came home after the recent siege of Fez suffering from malarial fever, is gradually getting stronger, but under medical advice will not return to Fez until the New Year. The serious illness of Mr. Bagster makes it necessary for his daughter to remain at home for a while, so that she was unable to accompany Miss Albina Cox on her return to Tebessa.

MISS A. M. CASE.

News reached us during the latter part of September that the state of health of our valued missionary, Miss Case, will not allow of her returning to Tunis at present. Complete rest is essential for a time, and it is hoped that this will thoroughly restore her, and enable her in the spring to go back to Tunis, where her presence is so necessary in connection with the Italian branch of the Mission. We are just issuing a special booklet dealing with the Italian work, and shall be glad to supply copies of it to any friends who desire it. The title of this booklet is "Work among Sicilians in Tunis," and the price is 1d. per copy, or fifteen copies for 1s., post free.

CHERCHELL CARPET INDUSTRY.

Special attention is called to the inset in this number, which gives full particulars of carpets, rugs and mats, a fresh consignment of which we have just received from Cherchell. These goods will make admirable Christmas

presents. This important industry, which employs between thirty and forty women and girls, and is carried on in a commodious building, is unofficially connected with the Mission, and is an excellent adjunct to it. The final payment of the building contract has to be met this month, and if any friend or friends would like to assist, full particulars may be obtained from Mr. E. A. Talbot, at 4, Highbury Crescent, London, N.

NEW MISSIONARIES.

We are not yet able to send forth two of the new workers mentioned in the paper,

"Our Outgoing Missionaries," supplies not having been sufficient for the purpose. We earnestly hope that these much-needed workers may not long be delayed in their outgoing, in order that they be able speedily to grapple with the language.

All the above-mentioned matters of the moment call for much prayer and intercession. We are thankful to know that there are many uniting with us in earnest prayer, and we rest in the assurance that our faithful God will not fail us.

E. A. T.

Notes and Extracts.

HOME NOTES.

The Monthly Prayer-Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (November 2nd), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



BIRTH.

To Mr. and Mrs. Evan E. Short, at Kairouan, Tunisia, on September 29th, 1911, a son (Roger).



DEPARTURES.

Mrs. Ross left for Djemâa Sahridj on October 2nd.

Dr. and Mrs. Churcher left for Sfax on October 5th.

Miss F. M. Banks and Miss Alice Chapman (a new worker) left for Casablanca on October 10th, Miss Albina Cox left for Tebessa, and Miss G. L. Addinsell for Kairouan on October 13th.



A NEW BOOKLET.—We desire to call our readers' attention to a little booklet which we have just issued, entitled "**Work among Sicilians in Tunis.**" It gives an up-to-date account of the work among the Italian-speaking population of Tunis city. The booklet contains twenty pages, with illustrations, and a map of Tunisia on the back in two colours, and will easily slip into an ordinary envelope. Price **one penny each**, or **fifteen copies for a shilling**, post free.



The work at Djemâa Sahridj, which has been, to a certain extent, in abeyance during the summer months, has now been resumed.

Miss J. Cox and Miss K. Smith returned there some weeks ago (see NORTH AFRICA for October, p. 142), and early in October Mrs. Ross and Mr. and Mrs. Warren took up their residence there. As mentioned in our last issue, Mr. and Mrs. Warren have been studying French at Oran, in order to prepare them for work among the Kabyles, many of whom understand that language. Prayer is asked that they may be greatly helped in their further study, and enabled of God in all that they undertake in His Name.



Miss Edna S. Emerson, who has been for some time living at Alexandria, where she has been giving valuable assistance in connection with our educational work among girls, is now joining the Danish Lutheran Mission, and moving to Aden. May the blessing of the Lord accompany her and richly bless her future labours!



We are asked to mention that a series of talks on Bible work in Pagan Africa, which will be of interest to those studying the text-book, "The Future of Africa," during this winter, will be given at the Bible House, 146, Queen Victoria Street, E.C., on Tuesdays, November 14th and December 12th, 1911, and February 13th and March 12th, 1912, at 5.20 p.m. on each occasion. These talks will be open to members of Study Bands and others interested, and will be given by well-known missionaries. Full particulars may be obtained from the Secretaries of the Helpers' Association, at the Bible House.



FOR SALE.—"Shebka," or native lace, made by Arab girls in Tunis. Samples will be sent on approval. Proceeds in aid of the support of a bed in the Tulloch Memorial

Hospital, Tangier.—Write, Miss Fryer, North Africa Mission, 4, Highbury Crescent, London, N.



"WANTS."

A harmonium or small American organ is much needed for use in connection with the work at **Kairouan**, Tunisia, under the charge of Mr. E. E. Short. Such a gift would be gratefully received. Kindly communicate with the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.



FOREIGN NOTES.

Morocco.

Miss Eason writes from **Tetuan**, Morocco, on September 29th: "At present I am holding the fort here while the other missionaries are away—seeing the patients who come, and going to the houses of any urgent cases when sent for. It is very good for me to be alone, because I am obliged to speak Arabic. I get tied into such knots sometimes trying to explain myself.

"I read from the colloquial Gospels to those in the house every morning. One day, after reading, I asked S— if he would pray, and he did so at once without any hesitation. I have had two black girls staying with me, and one morning a friend of theirs came in. I called all to prayers as usual, but one of the girls and her friend did not come. Afterwards they met me, and asked when I was going to read. I said, 'I have just finished.' They both looked so disappointed that I said I would read again if they liked. R— said, 'Oh, please do, for my friend wants to hear as well.' Afterwards I heard

that the friend said she did like the words of that Book I read. I expect she had never heard such words before."



On September 24th **Miss S. M. Denison** writes from **Fez**, Morocco: "The people are rejoicing in Ramadan being over. To-day is the feast. It was a very hard time this year, the days being so long—fourteen and a quarter hours when Ramadan began, and the weather at the first terribly hot. During the past week the temperature has gone down 19°—from 89° to 70° at 10 p.m., when we always note it down.

"The French army has now gone against the Aits Yussi tribe, south of Sifroo. There has been some severe fighting, and about half of the tribe are now wishful to make peace, but the General refuses to treat with any until all come in."



Tunisia.

Writing from **Sfax** on October 9th, **Mr. H. E. Webb** refers to the refugees from Tripoli who have arrived there in large numbers. He says:—"Sfax has been quite excited this past week with the Italian occupation of Tripoli. . . . Several hundred refugees have fled to Sfax; in fact, it seems as though our streets are full of them. But worse off than these are 2,000 who landed at Djerba on Saturday, after tossing about since Monday on a stormy sea without food or sufficient clothing. The 1,300 who crowded the English steamer *Castlegarth* (which is at present in Sfax harbour) and landed at Malta had a trying time. I wish we had a hall that we might do some work among those who are here with nothing to occupy their time."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For answered prayer in connection with our annual farewell meetings at Caxton Hall, for fine weather, a good gathering, and, above all, for the Lord's gracious presence throughout the day and His enabling grace to the speakers.

For journeying mercies to the returning missionaries.

PRAYER.

That God's healing hand (Exodus xv. 26) may be laid upon those of the workers who are suffering just now from ill-health, that such may be strengthened both spiritually and physically and fitted to carry on the work entrusted to them.

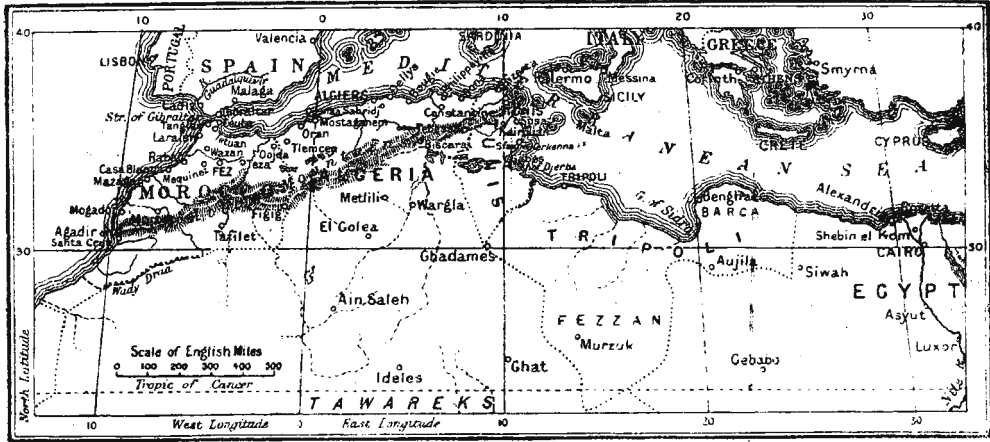
For the Italian work at Tunis: that those who are taking charge during Miss Case's enforced stay in England may be guided and helped in the inagement of affairs during her absence.

That God would graciously bestow upon all connected with the Mission an increase of faith in and dependence upon Himself as the faithful covenant-keeping God whose Word cannot be broken.

That our Heavenly Father, who knows the need (Matt. vi. 32), and has promised to withhold no good thing from His children (Psalm xxxii. 10), would in His kindness send in speedily the funds which are *so urgently* required at this time.

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LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.	
Tangier.	Date of Arrival.	Cbercheil.	Date of Arrival.	Miss R. J. MARCUSSON	...	Nov.,	1883
Gen. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ	April, 1886	Kairouan.			
Mrs. WILSON	Dec., 1906	Miss K. JOHNSTON	Jan., 1892	Mr. E. SHORT	...	Feb.,	1899
Mrs. ROBERTS	Dec., 1896	Mrs. E. TURNER	Jan., 1892	Mrs. SHORT	...	Oct.,	1899
Miss J. JAY	Nov., 1885	Algiers.		Miss G. L. ADDINSELL	...	Nov.,	1895
Miss G. R. S. BREEZE,		<i>Kabyle Work—</i>		Sfax.			
M.B. (Lond.)	Dec., 1894	M. E. CUENDET	Sept., 1884	T. G. CHURCHER,			
Miss F. MARSTON	Nov., 1895	Madame CUENDET	Sept., 1885	M.B., C.M. (Ed.)	...	Oct.,	1885
Mr. O. E. SIMPSON	Dec., 1896	Mr. A. SHOREY	Nov., 1902	Mrs. CHURCHER	...	Oct.,	1889
Mrs. SIMPSON	Mar., 1898	Mrs. SHOREY	Oct., 1904	Mr. H. E. WEBB	...	Dec.,	1892
<i>Spanish Work—</i>		Djemâa Sahridj.		Mrs. WEBB	...	Nov.,	1897
Mr. A. J. MOORE, B.A.	April, 1909	<i>Kabyle Work—</i>		DEPENDENCY OF TRIPOLI.			
Miss F. R. BROWN	Oct., 1889	Miss J. COX	May, 1887	Mr. W. REID	...	Dec.,	1892
Miss VECCHIO, School Mistress.		Miss K. SMITH	May, 1887	Mrs. REID	...	Dec.,	1894
Casablanca.		Mrs. ROSS	Nov., 1902	Mrs. BOLTON	...	Dec.,	1897
Miss F. M. BANKS	May, 1888	Mr. T. J. WARREN	Feb., 1911	Miss F. M. HARRALD	...	Oct.,	1899
Tetuan.		Mrs. WARREN	Feb., 1911	EGYPT.			
Miss A. BOLTON	April, 1889	Constantine.		Alexandria.			
Miss A. G. HUBBARD	Oct., 1891	Miss E. LOVELESS	Nov., 1902	Mr. W. DICKINS	...	Feb.,	1896
Miss M. KNIGHT	Oct., 1905	Miss N. WEBB	Nov., 1910	Mrs. DICKINS	...	Feb.,	1896
Miss H. E. WOODBELL	Jan., 1907	Tebessa.		Miss R. HODGES	...	Feb.,	1889
Miss M. EASON	Dec., 1910	Miss A. COX	Oct., 1892	Miss J. E. EARI	...	Oct.,	1909
Azila and Larash.		Miss N. BAGSTER	Oct., 1894	REGENCY OF TUNIS.			
Miss C. S. JENNINGS	Mar., 1887	Constantine.		Tunis.			
Miss K. ALDRIDGE	Dec., 1891	Miss E. LOVELESS	Nov., 1902	Mr. A. V. LILEY	...	July,	1885
Fez.		Miss N. WEBB	Nov., 1910	Mrs. LILEY	...	April,	1886
Miss L. GREATHEAD	Nov., 1890	Tebessa.		Miss H. M. M. TAPP.	...	Oct.,	1903
Miss M. MELLETT	Mar., 1892	Miss A. COX	Oct., 1892	Miss H. KENWORTHY	...	Nov.,	1910
Miss S. M. DENISON	Nov., 1893	Miss N. BAGSTER	Oct., 1894	Italian Work—			
Miss I. DE LA CAMP	Jan., 1897	REGENCY OF TUNIS.		Miss A. M. CASE	...	Oct.,	1890
		Tunis.		Miss L. E. ROBERTS	...	Feb.,	1899
		Tunis.		Shebin-el-Kom			
		Tunis.		Mr. W. T. FAIRMAN	...	Nov.,	1897
		Tunis.		Mrs. FAIRMAN	...	Feb.,	1896

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